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## INTERNATIONAL BIBLE STUDY.

*Review of the quarter's golden texts.*

1. "God loveth a cheerful giver." 2 Cor. ix. 7.

There is a great difference between a gift and a fine. The first is the expression of good-will, a token of regard; it has not merely its own intrinsic value but it is the representative of something much more to be prized, namely, love. But that which is given grudgingly, of necessity, has no such significance; it is paid as a man pays a fine, against his will. God is specially occupied with the heart of man, and values nothing that is not the expression of love; in the nature of the case he must repudiate that which, so far from expressing love, says plainly, I value what I surrender more than I do thy favour. God wants nothing from us, neither our money, our time, our praise or our service, that is not cheerfully given. Or if he takes it at all, it is a fine, a punishment inflicted on us for our selfishness. It is better that selfishness be snubbed than that it should be gratified; but how sad that any body should be willing to carry the leprous thing about with him, and bring it even into the house of God.

2. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. xl. 34. The cloud was the symbol of the divine presence. It did not cause God to be there, but certified to the fact of his presence. Where two or three are gathered in the name of Christ, there is he present, as truly as he was with the three on the mount of Transfiguration, when the mountain summit was bathed in the splendour of his divinity. Faith apprehends it, and unbelief fails to apprehend it and cries to him as though he were afar off.

3. "So Christ was once offered to bear the sins of many." Heb. ix. 28. This word once is the emphatic word of the epistle to the Hebrews. There is everlasting significance and virtue in the atonement once made for the sin of the world. Fifteen hundred millions are now given as the population of the world. Out of this prodigious number how many have claimed the redemption that is in Christ? Ten millions out of the fifteen hundred? The word *once* (*apax* in the Greek,) is followed in the text by *ek deuterou*, a second time, when Christ shall appear without sin unto salvation, to them that wait for him. This is next in order. Then will a mighty multitude be found in their sins who had scorned to avail themselves of the fact that Christ had been revealed as the sin-bearer. Art thou bearing thy sins? thou art bearing that which will sink thee to hell. Even the Son of God, the Lord of glory, was crushed as beneath a mountain when men's sins were laid upon him.

4. "Offer unto God thanksgiving, and pay thy vows unto the most High." Ps. lix. 14. Recognize God's goodness; give him the glory of all your successes, all your acquisitions, all your deliverances. Instead of spending so much time in asking God for what you have not, take an inventory of what you have, and give thanks for the same. Estimate the gifts bestowed upon you by your ill-desert, and they will appear to you of infinite value. Estimate them by the greatness of the Being that bestows them and the first infinitude is multiplied by a second. Some little thing on your drawing-room table attracts the notice of your guest more than all beside, because it was the gift of a king. You pray much for certain spiritual blessings, but are you praising God for those that have been already bestowed? You will find it very profitable to do so. It is laid upon you to discover all you may of God's glory in them and when you address yourself to this you will be astonished at the wealth of blessing that you had without knowing it. Perhaps you will find buried in your own heart, blessings that will bear you away to the seventh heaven. If you are indeed Christ's then you have within you what will yield you a millennium of blessedness, if you cease treading it under foot in reaching after something unknown.

5. "Ye shall be holy, for I am holy." Lev. xi. 44. In earthly sovereignities the monarch wishes to be as different from his subjects as possible. But in the kingdom of heaven, the monarch wishes all his subjects to be like him. The God and Father of our Lord Jesus Christ will not be satisfied until every believer is brought into such conformity with Christ as that the glory of God shall be seen upon him. He that overcometh shall sit with Christ upon his throne even as Christ overcame and sat down upon his Father's throne.

6. "We also joy in God through our Lord Jesus Christ by whom we have now received the atonement." Rom. v. 11. To joy in God we must know that he has nothing against us, and this we know when we receive the atonement or reconciliation. The word joy does not express the force of the original; "exult" would be better. Christians exult in God, their reconciled Leader and Commander, who never met with a defeat, but knows how to bring every follower off more than conqueror.

7. "Bless the Lord, O my soul, and forget not all his benefits." Ps. ciii. 2. Forget not any of them is really what is meant. Here is a good exercise of memory. Perhaps one reason why we have such bad memories is that we do not employ them aright. If we were more careful to remember the benefits bestowed upon us and bless the Lord for them, we should have a better memory for his commandments.

8. "Blessed is the people that know the joyful sound." Ps. lxxxix. 15. In order that men may know the joyful sound of the Gospel trumpet, it is necessary that they should know some thing of their own sin and danger. To know the love of God they must know his holiness and justice. The reason why some people are so much more affected by the pardon of their sins through Christ and joyfully pursue the martyr's path, is that they know better than others the pit from whence they have been rescued.

9. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have everlasting life." John iii. 14, 15. Even *so*. God did not save the Israelities by taking away the serpents, but by providing a means of healing for the serpent-bitten. And God did not so love the world as to save all, but he so loved the world that he consented to save all who should put their trust in the propitiatory work of Christ. The word *so* describes the narrow path that leads to heaven.

10. "A double-minded man is unstable in all his ways." James 1, 8. One thing I do, says Paul. He had the goal distinctly in sight and did not allow his attention to be caught by any bright attractive thing that the God of this world flaunted on the right or left hand. "How can ye believe that seek honour one of another?" A man cannot look in two directions at the same time.

11. "So teach us to number our days that we may apply our hearts unto wisdom." Ps. xc. 12. Some have it impressed upon them that they are to die early, and feel the need of living in the best exercise of all their powers, so that intensity may make up for lack of longevity, and actually accomplish more in a short life than they would have done if they had never found in themselves the seeds of consumption. Let us then die with Christ, and do our best to get others to forsake the standard of this world, and repair to the banner of Christ.

## WEEKLY REVIEW.

—In the last number of the *Indian Evangelical Review*, the Rev. Thos. Evans of Monghyr calls attention to the rapid increase of drunkenness in Northern India, especially since the introduction of the *out-still* system in 1878. This system is one by which any man that likes may have a still and prepare as much country liquor as he chooses on payment of a sum to Government. The licences are sold at auction once a year. Formerly there were 11 stills in the Monghyr district, now there are 500. In 1844 the Government revenue was Rs. 51,471; it had increased in 1876 to Rs. 214,000; but in 1881 the amount was close upon four lakhs. The annual increase was at first Rs. 4,000; then Rs. 6000 but during the last four years Rs. 45,000! Sir Ashley Eden speaks of the progress of the Revenue under the Excise, as "one of the most satisfactory features in the statement!" (Resolution June 24,1881.) Mr. Evans points out that the large increase in the number of stills multiplies the facilities

of drinking; and that means the temptations to drink. There are 500 stills where there were 11. Again, there has been a great reduction in price; *daroo*, formerly as 12 a bottle, may now be had at *two bottles for an anna*, so that the poor cooley can now afford to get dead drunk two or three times a week. How it is that the vendors are enabled to sell it at this low rate, is explained by Mr. Evans. They first dilute it and then adulterate it. They make it weak with water and then they make it strong with a mixture of nux-vomica and *dhatura*. Arsenic even is used. Mr. Evans says: "The ryots and artisans, as well as the coolie class, are all now taking to drinking habits. Once these people, who form the great mass of tax-payers to Government, will become the helpless victims of drunkenness, the State will lose far more money than it now gains by fostering drinking habits among its subjects." Is it not amazing that the gentlemen who are engaged in governing this country should fail to perceive that they are pursuing a destructive policy? "We anglo-Indians, spending all our lives in doing good to others, with manifest and immediate good results, grow very paternal in the discharge of our beneficent duties." So says Sir Geo. Birdwood. There are those, we gladly admit, to whom such a description may be applied, but the reins do not appear to be in their hands. Such laudation reads like the bitterest sarcasm in the light of such facts as are exhibited in this paper of Mr. Evans.

—The *Subodh Patrika* thinks that the Viceroy propounded a theory of government both erroneous and mischievous, in the views expressed by His Excellency in the Legislative Council, when the New Criminal Procedure Bill was before the Council. Lord Ripon favoured the retention of the principle that Europeans are to be tried by European Magistrates and Judges. The reason, we suppose, why Europeans are so unwilling to be tried on criminal charges by Native judges, is that they apprehend a failure of justice. It appears to us, however that this would be a reason for putting better men in those positions, men who will not be influenced by any feelings of partiality or prejudice. We fear that it sometimes happens that European judges and juries are influenced by partiality and race feeling in trying Europeans.

—The bank of whose great crash we lately heard, "L'Union Generale," whose accounts show a deficit of four millions Stg. with liabilities amounting to eight millions Stg., was, it seems, established in the interests of the Church of Rome. One of the three promoters was an agent of the Jesuits. The prospectuses, scattered by millions, contained this intimation: "The founders have obtained the favour of a special blessing and an autograph of our Venerable Holy Father." So that the credit of this unusual device to save the sinking cause of the Papacy belongs to Pius ix. It has at least his sanction. The *Christian* says:

It was offered to the Catholics of France as an institution in which all the financial affairs of the various bishoprics and religious communities of the clergy, in their missions or as individuals, might be centralized and worked to the greatest advantage. The Jesuits had found a man clever in business: to draw the wealth of Catholic France, dormant or lost in hostile channels, into one great traasury, under his control, was a scheme from which gigantic results might be expected.

Five persons in Paris attempted suicide on the day the failure was announced. The Jesuits lose 50,000,000 fr. (£2,000,00) They were represented in the concern by a M. Riant. Most of the property belonging to the illegal congregations that were banished from France a few years ago, was entrusted to his keeping and has been swallowed up in this financial maelstrom. One is reminded of the bankrupty of Archbishop Purcell in Cincinnati two or three years ago, by which the property of thousands of poor Romanists entrusted to him, was spept away irrecoverably. The *Christian* adds:

"Counts, viscounts, marquises, dukes, and even a prince, were on the Council of the Union Générale. Two by two, they are compelled to appear before a *juge d'instruction*, and to suffer the modern form of the *question*. It would be a mistake to class them with directors of English banks who have brought themselves into a like position. It would be absurd to suppose that the persons we have mentioned have been actuated by any vulgar desire for personal gain. They are very serious politicians, led by an utterly false policy into a trap. Intensely convinced that religion is the life and soul of a nation, the very basis of all its institutions, they have devoted all their energies to the triumph of Catholicism as the one divinely-appointed form for the salvation of individuals and nations. To this end they have worked with all the unscrupulous zeal of the Pharisees of old. New they stand before their own party, compromised in honour, responsible for its widespread ruin."

—We are very sorry that Mr. Gladstone, who was so greatly moved by the Bulgarian atrocities committed by Turks a few years ago, should be unwilling to address a word of remonstrance to the Emperor of Russia upon the equally frightful barbarities committed by Russians upon the Jews. Her Majesty is styled "defender of the faith," by which no one now understands that the power of the State should be used for the extension of Protestantism, but which might at least be understood as binding the Government to interpose when any scandalous persecution of a helpless class is carried on. Nothing is more admirable in English history than the influence which Cromwell brought to bear, to stay the havoc that was being committed among the Waldenses. It is very sad that there should be found no Christian power in Europe to lift up a voice against these outrages committed in the name of the Greek religion upon the Jews. We had thought that these persecutions of the Jews were a thing of the past, and that the vaunted enlightenment of the 19th century barred out the possibility of the recurrence of such scandals. It is very well that the English people should meet in the Mansion-house to give expression to their indignation at hearing of these atrocities, by eloquent words and lavish gifts; but so long as Mr. Gladstone declines to address the Czar's Government on the subject, the survivers of these outrages are not likely to be shielded nor the perpetrators likely to be punished. But Russia will find out eventually that there is a God who judgeth in the earth, and that the Lord Jesus will spue out of his mouth the assumptions of a church so recreant as to foster a persecuting spirit like this.

—We understand that General Roberts, Commander-in-chief of the Madras Presidency, saw fit to take his departure from Nagpore on Sunday morning. There was great show and parade on the occasion. The volunteers formed his guard of honour and the Volunteers' band played to and from the station. We suppose that General Roberts is not himself troubled with any scruples as to such use of the Lord's day, but we think it would have been becoming in him to have had some regard for the scruples of others who believe that the Sabbath is a day set apart specially for the honour of God and not for the honour of man, even though the man be one who had distinguished himself in Afghanistan. If volunteers are to be called upon from time to time to furnish guards of honour on the Sabbath day it will become a question whether men of evangelical sentiments shall belong to such an institution.

—We were told lately that the Theosophists had brought about a reconciliation between the Buddhists of Ceylon and the Brahmins of S. India, and that in token of this reconciliation a young cocoa-nut tree had been planted in the compound of a temple in Tinnevelly. It appears from Bishop Sargent's Journal in the *Madras Ch. Miss. Record* that this cocoa-nut tree was immediately removed and the temple-yard purified of the contamination caused by the presence of a foreigner.

—We saw in the *Spectator*, a weekly published in Bombay, the expression of a wish that Mr. Bradlaugh might be re-elected. It appeared to us a singular wish to express. We can understand why the editor should wish that a Parsee, a Hindu, or some other Native of India should be elected to the House of Commons, but we do not preceive what advantage it can be to the people of this country to have an atheist elected. However, the electors of Northampton wish to have Mr. Bradlaugh in Parliament, and it remains to be seen whether they will succeed. While we earnestly hope that Mr. Bradlaugh may not be found among the legislators of England, if the law denies him admittance there, we are free to say that we do not regard him as a sinner above all sinners in England or India. The fool hath said in his own heart, No God. But for one word that the Bible has against those who openly deny the existence of a God, it has fifty for those who misrepresent the character of God, as is done by the great majority of mankind. It is no greater insult to God to deny his existence than to represent him as having qualities which he detests.

—The Rev. Mr. Baynes, Secretary of the Baptist Missionary Society, has been visiting India, and left us yesterday for Europe after having seen not only the missions of that Society but those of many other Societies in all the Presidencies. He expresses himself as on the whole greatly pleased with the outlook, and convinced that the blessing of God accompanies the work of his servants here. He has observed that in those fields where there is continuity of labour, sustained efforts to press home the Gospel upon the listeners, the results are better than in those in which the labour is more dispersive. It is owing to the lack of agency that itinerant evangelists have scattered their work as they have done in some districts. A single evangelist in a large district finds that he cannot bestow much labour upon any one locality if he wishes to sound the Gospel in all parts of the district. Where there is the opportunity of spending some little time in each place, the people do not so soon forget the impression made. They have the opportunity of becoming acquainted with the

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evangelist, which is generally more than half the battle. For men are won not so much by the Gospel which is narrated to them as by that which is exhibited to them. Mr. Baynes was greatly pleased with the congregations of Native Christians found at Delhi, specially as regards the heartiness with which they support their own institutions independently of foreign aid.

—THE Rev. Mr. Craven and family of the M. E. Mission, Lucknow, also left us yesterday, on furlough to America.

—THE Government of India happens to be flush just now, and the Minister of Finance informs us that more money is being raised than is absolutely needed. These occasional balances on the credit side are possibly a snare, leading the minister to cut down taxation which afterwards has to be re-imposed. We trust it will not prove so in this case. Major Baring has given relief not exactly where the shoe was pinching. Import duties are not, as a rule, oppressive forms of taxation. But Major Baring has done away with all import duties except those upon wines and other intoxicants, arms and ammunition, opium and salt. Manchester has at length won, and her cottons come in free. Tobacco is treated as one of the necessaries of life, and comes in free. The duty on salt is somewhat reduced, which is a good thing so far. The Government of India now give it to be distinctly understood that they have no thought of sacrificing any portion of the Opium revenue. If they have at any time had any qualms of conscience in this matter, as the Hon. East India Co. confessedly had, they have quite got the victory over them. The Civil Service rules are to be modified so as to give to the Natives of India a constantly increasing share in the administration of the affairs of the country, while the Uncovenanted Service is to be almost entirely surrendered to the Natives.

—BABOO Chunder Sen believes that a new religion is wanted by mankind, and that he is the man to give it to mankind. We take the following from the Calcutta organ of this party.

"The more we study religion the greater becomes our conviction that a new faith has become a necessity for the world. The wants of society point to this direction; the unfulfilled cravings of the heart require this satisfaction. And everywhere the cry is, give us something more. The established religions of the world have given truths; but they do not suffice. The scientific spirit of the day is awake. Men are led to enquire into the essences of things. They will no longer be satisfied with knowledge received at second hand; they thirst for immediate communion. Eighteen hundred years ago the carpenter of Nazareth announced a revelation and bore testimony to the truth by giving his life for it. The world was startled by this exhibition of divine power and accepted Christianity merely on the word of that sublime God-man. It made no objections, wanted no arguments, was guilty of no prevarication, but straight fell at the feet of him and acknowledged him as its master. The message went that Christ had come to reveal the word of God; the world accepted the revelation without waiting to know more of God. In fact it had made up its mind as to the existence of the deity. "How do you know that there is God?" "Because," it answered, "this man says so." The doctrine of causality fills the mind with a vague abstraction; philosophy reasons well when descanting on this subject; but the first idea of a personal God—of the Supreme Lord of dispensations—was realised as soon as the prophet gave his word and life for it. The very tremendousness of the sacrifice compelled belief in an all-wise and loving Father. For so many centuries then, Christions have been living upon the word of Christ."

When men have received in its entirely the religion taught and exhibited by Christ, and then found that they had spiritual wants not met by it, there would be time enough for them to agitate for a new religion, a new faith. Until we have appropriated what God offers to us in Christ, it is absurd to suppose that He will give us any thing of a higher character. They who have gone furthest in the knowledge of Christ find in him all treasures of wisdom and knowledge, all the fulness of the Godhead. If the leaders of the Calcutta movement had ever made any considerable approximation to the attainments of Paul even, they would not dream of a new faith. It is by the man Christ Jesus that God will judge the world, that is, men will stand or fall in that day according to their conformity or non-conformity to Christ.

—A KIND providence has again preserved Her Majesty Queen Victoria from an attempt to take her life. Though some years have gone by since there was any attempt of the kind made, she has really been fired at some half a dozen times. We have no doubt that it is in faith she goes about so openly and fearlessly and at the same time so safely, while the Czar of Russia is obliged to treat himself as a state prisoner, not venturing beyond the walls of his castle.

## OUR UNITED STATES LETTER.

*The American Eagle and British Lion.*

BY REV. C. P. HARD.

That coincidences are often very strange was illustrated by the fact that the day on which we were reading, in the *Bombay Guardian's* "Reminiscences," a prayer for Rev. J. W. Dulles, recorded in the diary written on the voyage to India in 1847, there came to us, six volumes of "Daily Meditations" by him who wrote the petition of 35 years ago, from the same Rev. J. W. Dulles, now a D. D. and the Editorial Secretary of the Presbyterian Board of Publication at 1,332 Arch Street, Philadelphia. In the prized package was a shining new book written by this your friend of the long ago, as the product of his "Ride through Palestine" in 1879. Its 530 pages are as clear as the sunlight in animated yet chaste style of description, in the highest degree of printer's and artist's endeavor, the 184 maps and engravings causing this to be the volume giving ready survey of the land, people and buildings studied from Hebron to Beirut. As a missionary document the work is encouraging, and we are glad to hear good things said of the present condition of Bethlehem and Nazareth. "As we rode through the streets of Bethlehem (now Beitlahm), a village of three thousand people, (some say five thousand) almost all Christians, our spirits rose and gladness filled our hearts. Sacred thought made the soul rejoice. After the Mohamedan bigotry of Hebron the Christian atmosphere of Bethlehem is welcome to the traveler, even though it be a poor form of Greek Christianity which meets him. Poor as it is, it makes the streets more clean, the men more frank, the women fairer and more free. The scowls of the Hebron rabble are replaced by smiling looks of welcome." "Nazareth is mainly a Christian town. Even Protestantism has a hold here. Well up the hill overhanging the place, the Jebel-es-Sikh, stands a handsome orphanage for girls (of whom it now cares for forty-five) under an English Society, and a Church of the Church of England is in the town. There is a Protestant hospital too, and a colporteur visited our tents selling beautifully printed Arabic New Testaments at twenty cents a piece. Christianity has left its impress on the people here as at Bethlehem. The population of the town is variously estimated. It is probably about six thousand, mainly Christians of the various sects." A great help in this volume is the accurate little maps of sections of Palestine, locating points of interests clearly. As this is one of the latest books on the Holy Land, so it has no equal, smong the multitudes seen, for imparting, by pen and pencil, an unclouded view of things yonder as they are. Yet the price is low. As the cultured and devout author says, he has "sought to make a book that will be acceptable in the family circle, and will not only go into the Sabbath-school library but be taken out of it also." He has succeeded. Has your excellent Bombay and Tract Society yet brought it to India? Has Rev. Narayan Sheshadri seen this product of the city of brotherly love where he was so feted among the Pan-Presbyterians, and where he gave such delight to the people, as he did in this place where he chanced to come into the city Ministers' weekly Meeting just as your correspondent was reading an essay on much loved "Bombay, Primus in Indis." To see him made one more than ever, if possi ble, "heart sick to be in India," as Rev. J. T. Gracey, formerly there, says in a letter to us last week. He is now the efficient presiding Elder of the Rochester District, in this Genesee Conference, near Lake Ontario. He also edits with brilliancy a missionary department of the Northern Christian Advocate. A paper speaks of him as carrying in his hat, heart and satchel more missionary information and inspiration than any other person known. Mrs. Gracey a few days ago came out of the sick room where she had been for two months. Mr. Gracey's fifteen cent pamphlet on China is a treasury, the beginnings of a Missionary Outline series. Mr. Gracey's larger volume on the medical work done by women is a delightful production, representative of the light-giving Woman's Foreign Missionary Society of the Methodist Episcopal Church. We organized in this, St. Mark's charge, an auxiliary of a hundred members, last June. The recent annual report of the Sunday schools of this city of 160,000 people was cheering; yet though this school was the largest among the nine Methodist Churches, and third among all, in average attendance of 235, never being below 161, and seven times over 300, as high as 330, reciting over 16,000 verses and raising 350 dollars, reporting 50 conversions, yet there are hundred of young people not gathered in.

In continuance of a subject in a preceding letter, it is gratifying to report that while the whole country is rising up in its righteous indignation to uproot Mormonism, legally, Senator Edmunds, the great lawyer from Vermont, has introduced a bill the following sections of which will show you that our people are forging a rod to break the head of an enormous iniquity.

"Section 1. Every person who has a husband or wife living who, in a territory or other place over which the United States has exclusive jurisdiction, hereafter marries another whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, in a territory or other place over which the United States has exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than $500 and by imprisonment for a term of not more than five years. But this shall not apply to divorced persons and such as have married again believing that the former husband or wife, after an absence of five years, is dead.

"Section 8. All the registration and election offices of every description in the territory of Utah shall be vacated, and a board of five persons (to be appointed by the president and confirmed by the senate) shall discharge each and every duty relating to the registration of voters, the conduct of elections, the receiving or rejection of votes, the canvassing of the same, and the issuance of certificates of election, until a new territorial legislature shall have been elected, and, at or after the first meeting of said legislative assembly, whose members shall have been elected and returned according to the provisions of this act, said legislative assembly may make such laws, conformable to the organic act of said territory, and not inconsistent with other laws of the United States as it shall deem proper, concerning the filling of the offices in said territory declared vacant by this act."

In a recent address at Washington, Judge Porter speaking of Ex-President U. S. Grant, says, "He is a man more honored in the Confederate States than any American save their own cherished leader, LEE; a man who is honored in the Northern States for services rendered, first in the war and afterwards in reconciling the difficulties which grew out of the war; a man whose life has been without dishonor and without reproach; a man elevated to conspicuous positions, the successor of Washington and Jefferson, Jackson and Lincoln; one who, after he left that place was welcomed in every European and Oriental land as one of the ablest men and purest personal characters to be named in the history of the nineteenth century."

Alluding to our very successful and popular new chief magistrate, he says, "Arthur was made President by the voice of his countrymen, by that very voice which made Garfield President. He was made President under the Constitution and laws. Millard Fillmore was just as truly elected by the people as the President he succeeded."

Our body politic has been relieved of its "Blaine." We add cuttings from yesterday's papers.

American interests in the South Pacific will not be allowed to suffer by Secretary Frelinghuysen and President Arthur, but the country is not prepared to make itself a party to the interminable quarrels and revolutions of the South American States. *Buffalo Commercial Republican.*

As for Mr. Blaine's claim that we could afford to do injustice to Chili because she would not dare to make war on the United States, that proposition has the one advantage over the rest of the argument, that it is candid. It is worthy the enlightenment of the king of Dahomey, it is true, but the American people profess a respect for justice and reprobate the Dahomey notion of "vigorous foreign policy."—*Brooklyn Eagle, democrat.*

It is characteristic of Blaine that his fight for the presidency should be thus early shadowed by stolen letters, and avowed connection with the lobby. Blaine has been the idol of the lobby ever since he began his Washington career, and missing correspondence has more than once before played an important part in his struggle to enter the white house. Although he begins his third campaign upon new lines, and with more novel and striking accessories than ever before, his methods are of the same shady and subterranean sort. Ingersoll is still his chief adviser, and the Mulligan letters episode is still the key to the man's political strategy.—*Utica Observer, democrat.*

The American people are bound to keep the peace with our English brethren, despite the struggles of Mr. Blaine's organ, the *New York Tribune* of waning influence.

Buffalo N. Y. Feb. 2, 1882.

## NOTICES OF BOOKS AND REPORTS.

"ONE of the Phases of Modern Thought." No. 8 of "Papers for Thoughtful Readers," published by the Bombay Tract & Book Society. We had occasion to notice some months ago a Lecture delivered by the Rev. D. Mackichan, M.A, of the Free Ch. of Scotland, on "One of the Phases of Modern Thought," and are glad to see it taking its place in this series of Papers. The phase of thought treated of in this lecture is the tendency towards a very pronounced materialism Within a brief compass the Lecture exhibits cogent reasons for not accepting "that conception of the unity of knowledge which would bring every thing material, moral, and spiritual within the domain of physical law." The Lecturer maintains that the higher we ascend in the scale of life, the less simple and comprehensible do we find it, and *vice versa.* In illustration of this he takes up successively the subjects of anatomy, physiology, History, and philosophy, and shows how the complications and problems increase as we advance from one to the other. The same truth is illustrated in nature, the conditions of being multiplying as we advance from the inorganic to the organic, from the tree to the animal, from the eagle to man. We give the following extract:

"The spiritual life, which is the highest of all, has its foundation, its possibility in faith. Its very greatness consists in this that it transcends the sphere and laws of the lower world. What wonder, then, that faith in its working and its ways should seem different from the principles which rule in the lower stages of life! Is not this the best evidence and guarantee of the greatness and loftiness of the religious life that it has a law—a principle working in it which will not be subordinated to the conditions of the merely physical, but claims ever to transcend them? Once the reality of this life is admitted, it is no longer strange that its laws and principles should be found to be different from those of all lower forms of life. Do we believe that this poor outward earthly life is overshadowed by a great spiritual kingdom to which we ought to belong, do we believe that these minds and souls of ours have a being and a destiny far above that of matter as the heaven is above the earth, that not as mere material atoms, but

"Trailing clouds of glory do we come
From God who is our home,"

then let us not wonder that the laws and principles of such a life so far transcend the laws and principles of matter."

We hope that our Native friends will avail themselves of the valuable thoughts and suggestions contained in this lecture. It points out principles that need to be kept in mind in the study of all literature.

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"METHODS of meeting Modern Unbelief." By Joseph Cook of Boston. This is No. 9 of the "Papers for Thoughtful Readers." Mr. Cook points out in this Lecture that there is no modern form of scepticism which may not be exploded by a fair use of its concessions. At some length he shows that the concessions of Agnosticism involve principles that take the ground from under this system. Mr. Cook maintains that one of the reasons why modern infidelity seems to have some standing, is that it is not careful to define its terms. It is protected by its vagueness, and is exposed by the demand for clear and definite statement. Another method of meeting it is to point out the practical character of unsound schemes of thought, and what infidelity becomes in the third generation. The most effectual method of meeting unbelief is *experiment*; and in this connection the attention of the reader is drawn to the importance of carrying his difficulties to God himself. Some remarks follow upon the notion of a probation after death, the condition of scepticism in Germany is considered, and in the concluding pages the outlook for the future is surveyed. We hope that this admirable lecture will have a large circulation among those who have been troubled by the assumptions of modern scepticism. (These two pamphlets have been printed by the Education Society's Press. One or two typographical errors have crept in. See the last line of p. 10 in No. 8; and line 22 on p. 18 of No. 9.)

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"*The Apology of Al Kindy*; with an Essay on its age and authorship by Sir Wm. Muir. This is a defence of Christianity against Islam written A. D. 830, at the court of the Caliph Al Mamun, by Abd-al-Masih Al Kindy. This work was originally written in Arabic and is now republished in that language, after 1000 years. After this long slumber it wakes up to find itself in the mystery of modern type. An English translation of it is also published. (Smith, Elder and Co. London). Sir Wm. Muir is satisfied of its authenticity and of its dialectic merit. The *Beni Kinda* formed a great clan of themselves in Northern Arabia, and a portion of them held fast to their Christian faith when Mohamedism swept over the country. There was a very zealous Mahomedan, a Hashamite, at the court of the Caliph Al Mamun, and Al Kindy was an attached friend of his, though equally zealous for the Christian faith. The former wrote for the sake of his friend a statement regarding the claims of Islam, in the bope of bringing him over to that religion. "The apology of Al Kindy" was the reply made to that statement. MSS. of the work have been lately found in Constantinople and Alexandria, and from these, under the sanction of the Turkish Missions Aid Society, the new edition has been published. *The Apology* brings forward a good many things in Mahomed's teaching and conduct, incompatible with his claim to be a prophet of God, the discrediting remarks made upon Christianity by his opponent are answered, and lastly the proofs furnished by fulfilled prophecy are mentioned. We have spoken of an English translation, but Sir Wm. Muir's work cannot be exactly so described. It is rather a very full analysis, with a copious translation of the more interesting arguments. One or two of the arguments used by Al Kindy are perhaps weak and far-fetched, or would be considered so in this critical age: but there is reason to believe that the book taken as a whole, will be found very useful among the Mahomedans of India. We make the following extract from the Apology.

"Before passing on to the Evidences of

Christianity, Al Kindy founds a quaint but affectionate remonstrance upon his friend's daily use of the *Fateha*. 'Thine earnest appeal (he says) deserveth my gratitude as a friendly act; and now if I reverse the appeal to thee, I shall deserve thy thanks with an infinitely deeper meaning. Nay, what need have I to speak, when thou thyself, five times in the day, repeatest in thy prayer, *Guide us into the straight path: the path of those thou art gracious to, not of those with whom thou art wroth, nor of them that go astray,* Now if thou art already rightly guided, what need hast thou to beg with prostration and importunity, in every prayer of thine, to be guided aright? There would thus be no reason in thy prayer. If, then, thou art not yet rightly guided, inform me, my friend, (the Lord bless thee!) who those people are to whom God is gracious, and into whose way thou art ever praying, night and day, to be guided. And yet thou claimest to be the best people that have been raised up, and thy faith the most approved of God for thee."

We suppose it will not be long before an Urdu translation will be made of this work. It is pleasant to know that there were some to contend for the faith in those stormy and corrupt times. Copies in Arabic are to be had at the Tract and Book Depot, Bombay.

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*Report of the Missions of the M. E. Church in N. India.* In this fat pamphlet of 152 pp. we have the minutes of the N. India Conference of the M. E. Church, and the reports furnished by the presiding elders and missionaries, of the work in Oudh, Rohilcund, Kumaon and Gurhwal. The reports embrace 25 circuits and stations. The number of communicants is 2887, against 2597 reported last year. The accessions from Hinduism were 284 last year against 197 in the previous year; from Islam, 2 against 9 in 1880. Total of Native Chr. community 5,975 against 5,495 in 1880. There are 70 local preachers of the Conference, almost all of whom are Natives. The Report abounds with interesting and encouraging facts, showing that the work is steadily developing and expanding. We hope shortly to make some extracts from this Report.

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"*Yamunaparyatan* (The Wanderings of Yamunabai) or An account of the condition of a Hindu widow. By Rev. Baba Padamanji This is a reprint of a Marathi work that appeared about 25 years ago and excited a great deal of attention when first published. It is a work of fiction as regards the form, though the account given of the hapless lot of the ordinary Hindu widow is not overdrawn, but confirmed by many facts well known to the Hindu community. The work is very graphic and life-like; things are not disguised or glossed over or covertly alluded to, but faithfully and sometimes almost painfully drawn from the life. The principal characters of the book enlist the sympathies of the reader for their unselfishness, culture and kindliness. *Yamunabai* is saved from the degradation and misery of Hindu widowhood by becoming openly what she was previously in heart, a Christian. It is possible that there are Hindus who would feel better satisfied if she were represented as inheriting degradation and infamy in Hinduism rather than happiness and honour in Christianity; but the book is fitted to awaken new trains of thought even in these.

"*Balbodmewa.*" This is the children's monthly portion of the *Dnyanodaya*, edited by Mrs. E. S. Hume. This is a very attractive paper with its handsome woodcuts, and is well fitted to interest, to quicken and to teach. It costs a mere trifle.

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*The India Methodist Watchman* for March contains article on the Lanoli Camp-meeting; ourselves; our missionary Society; Native Work; Indian languages; Chr. Holiness; Birthdays; Schools in India; Telugu Mission; S. S. Miss. Associations; Seetaram and the Bible; Wm. Taylor's work; Colar Mission.

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# The Bombay Guardian.

SATURDAY, MARCH 11, 1882.


## FRIENDLY WORDS TO EDUCATED NATIVES.

*(Concluded.)*

It is reported of a distinguished man of modern times, that his last words, uttered on his dying bed, were an aspiration for 'more light.' It is nevertheless a truth, that men in general have a great deal more light than they care to use. Almost every man's knowledge is in advance of his practice. He may be more or less governed by a sense of obligation, but he is in too many things governed rather by his inclinations. Men fail, not because their minds are not enlightened, but because their hearts are not disposed rightly. In almost all systems very much excellent instruction may be found, well fitted, if obeyed, to elevate and purify society. In the *Vidoor Niti* and other Hindu books there may be found what would go far to constitute a good ethical system. It is one thing, however to advise men, a very different thing to get them to follow the advice. Man is like a cripple far from home; he does not merely need to know the way that leads homeward, but needs to be made whole that he may travel thither. It is very evident that men instead of being under the influence of a law which leads them to save others at the sacrifice of their own interests, are under the influence of a law which moves them to sacrifice the interests of others to what they think their own. The problem that religion has to solve is this, *how to overcome the selfishness of men and create in them a spirit of self-sacrifice?* The cross of Christ is the answer to this question and we know of none other. They who seek salvation at the cross of Christ, find that salvation consists pre-eminently in being saved from one's selfishness, and made like to him who saved not himself but others. Surely, no observant and thoughtful enquirer can deny that the fact of receiving salvation through the self-sacrifice of the best and worthiest of beings, is fitted to pluck up selfishness by the roots. It is human selfishness that is found crucifying the Son of God, and at the cross of Christ we see it in its deformity. The apostle Paul speaks of the cross of Christ as the power of God unto salvation. This is strange language to use in speaking of that which seems to be a singular display of weakness, but Paul could use it confidently because all that knew any thing about the change accomplished in himself, knew that there had been a mighty display of divine power in the transformation of his character. He that had been conspicuous for his detestation of the name of Christ and of those who gloried in it, became distinguished for the sufferings he cheerfully encountered in every place at the hands of those who hated Christ. For thirty years he ran the gauntlet of all the outrages and injuries that men might heap upon him, and his love to Christ and to mankind only burned the brighter. It was not the throne of glory on which he suddenly found Christ to be seated, that day when he was approaching the gates of Damascus, that wrought this mighty change in him; but it was the fact then made evident to him that the Jesus who suffered death under Pontius Pilate on the cross near Jerusalem was the Messiah, the chosen of God. He told the Corinthians that he was determined to know nothing among them but Jesus Christ and him crucified. He was five times publicly scourged, thrice beaten with rods, he was stoned and left for dead, he was often mobbed, a score of times he was brought before magistrates and rulers, he spent at least five years of his ministry in prison, on one occasion forty men bound themselves by a solemn oath not to eat until they had taken his life, yet all this did not in the least extinguish his ardour in preaching and exemplifying the Gospel. The only thing that men could allege against him was that he preached salvation through the cross of Christ, by faith in him who could not save himself but others. After thirty years of such a life (comparable to a chain in which every link is a death,) he, writing to the Philippians, says "I count all things but loss, (regard them as worthless) that I may win Christ and be found in him, not having my own righteousness which is by the law, but that which is through faith in Christ, the righteousness of God by faith; that I may know him and the power of his resurrection and the fellowship of his sufferings, becoming conformed to his death." iii. 9,10. And Paul was only one out of thousands and tens of thousands who willingly exposed themselves to the severest persecution in the endeavour to save their fellowmen from the chains of superstition and misbelief. Is it any wonder? What other result could be anticipated when men were brought to view the cross of Christ as the expression of divine love for a sinful race? Yes, the cross of Christ is the power of God to every one that believeth, whether Jew or Gentile, European or Asiatic. Its tendency is to transform the character of those who look to it in faith; to infuse into the beholder the same spirit of self-sacrifice that was exemplified in Christ. If this is its tendency, then is it not sufficiently evident that this is that exhibition of the grace and power of God that is needed?

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## REMINISCENCES. CLXIV.

Extracts from diary, kept in Bombay, 1848.

*Padma Puran.* "From the three qualities agitated by Prakriti were produced the five elementry atoms, and in the same manner from intellect (Prakriti) was generated Shunker (consciousness of individual existence); and from the atoms, combining with the three qualities, were originated the five senses with their respective organs, and also ether, fire, air, water and earth." The senses appear thus to

have been created before there was any being for them to reside in. "Such, oh sages, were the original elements of things!" Modern chemistry says otherwise. "But though each of them had no distinct power, yet until they were duly combined together, it was impossible to produce the universe and animated beings." How could fire exist where there was no air and nothing to burn? It was impossible that these elements should first exist apart and then come together. Air and water are convertible.

For this purpose Purusha and Prakriti gave origin to an Egg in which these elements were enclosed and this floating like a bubble on the abyss of waters, under the influence of the Supreme Being, gradually increased to maturity; and then the Supreme Being, without beginning or end, issued from it for the purpose of creation in a visible and corporeal form as Vishnu." Is not this jargon? Certain mere qualities made an egg; in this egg are contained the elements which had been created and the Supreme Being, that is, every thing except these qualities; only there is an abyss of waters; finally there issues forth Vishnu. This is the product; the elements and the Supreme Being bring forth this. Suppose it had been written in the 1st chapter of Genesis that God, going to effect creation, entered into an egg, and was gradually generated with a visible and corporal form. What an endless subject of mockery to such men as Vans Kennedy!

*Brahma Vaivartha Purana.* Krishna to Radha: "The blossom supports the fruit, and the branch both; the trunk supports the branch; the root the trunk; the earth the root; Shesha the earth; the tortoise Shesha; the air the tortoise; I support the air; and thou, essence of my essence, supportest me." If there had been three lines like this in the Bible, it would have annihilated its authority long ago.

"Thy body is the supporter of the three qualities; and thy soul am I, of myself inoperative, but with the three active. As from man's progeny, so from Prakriti, operated on by me, are generated all things." This is an entirely different account from that of the Padma Purana.

*Vayu Puran*: "God also, desirous of creation" &c. Here was quality, passion. He was the subject of affections.

*Bhagavat*: "In that egg, floating on the abyss of primeval waters, did the Supreme Being dwell for a thousand *yugs*. At length issued forth with a thousand heads." From this egg we have had Vishnu, Brahma with four countenances (*Hiranyagarbha*) and now with 1000.

March 30. Was yesterday speaking with Mr. H. of the life of Paul, and said; "would it not be well to publish it in Marathi for the special purpose of showing that the Chr. doctrine of salvation through another's righteousness does not lead to license? and also that while we exercise no austerities for their own sake, we gladly endure suffering in the carrying out of God's commands." Whereupon presently it came into my mind that there was needed such a life of Paul as could not by any means be issued from any printing-press. We wanted Paul himself, embodied, breathing, moving, and repeating before our eyes the life described in the New Testament. One of us must become Paul himself. What other way is there? What effect follows from the dissemination of memoirs of holy men but that our deficiences stand more prominently out before the heathen mind? We give them a standard by which to try us and condemn us. What a roundabout way do we go to preach the Gospel! The obvious and direct way is to go to the throne of grace, and there be ourselves converted into living epistles. What was the life of Paul? It was a striking manifestation of Christ himself. 'Not I, but Christ liveth in me.'

Vans Kennedy's book: extract from the Bhagavat. "Now attend to me while I explain to thee the manner in which Brahma, desirous of creation, proceeded to form this universal system.

First, he produced *Tama, Andha Tamisram, Muha Tamisram, Moha* and *Maha Moha.* (Note By Trans. 'Commentators are not agreed with respect to the meaning of these words, but they imply spiritual darkness, and all the evil passions resulting therefrom.') Displeased with so sinful a progeny he meditated with a pure mind and then created *Sanaka, Sananda, Sanatana,* and *Sanatkumara,* who devoted themselves to contemplative and holy abstraction. To these Brahma said: Produce progeny, my sons. But they, anxious for beatitude, complied not and attached themselves to the service of Vishnu. Observing his order contemned Brahma waxed wroth; but as he hastened to repress his anger, there instantly sprang from the middle of his forehead a black youth, the offspring of his wrath. "This was Rudra who being ordered by Brahma to people the universe, created beings similar to his own nature. But when Brahma beheld innumerable troops of Rudras about to Devour the universe, he became alarmed and said, Enough &c." What a wretched and contemptible being is this so-called Supreme Being. The Hindoos say that their gods cannot sin because they are not under law, and sin is the transgression of the law. As lawgivers they have a perfect immunity. But this is belied by the testimony of the gods themselves. They mutually convict one another of the greatest crimes, war with each other and pronounce curses on each other.

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[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the Bombay Guardian.*

DEAR BROTHER,—I think that the mode of punishment in the cases of discipline mentioned in your notice of our Report, will not seem *very* unusual or objectionable if you will consider that in both cases they were orphans supported by the Mission, one having been with us over three years, and that they were first convinced that they were greatly worthy of punishment. We endeavored to treat them as a faithful father would treat grown up boys guilty of such vileness. Although a most unpleasant duty, the result has convinced us that we were guided aright, and that the sting of the rod did more to impress upon those boys the guilt and blameworthiness of sins than months of instruction could have done.

Sincerely yours,
J. W. SIBLEY.

Ellichpur, Mar. 6th 82.

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DEAR BROTHER,—I should like to compare some of the answers in the article of the Rev. Mr. Burns published in the Bombay Guardian of Feb. 18th with a few texts on the subject. Mr. B. says, "when should we witness to the possession of the grace of entire sanctification? Then talks of the Spirit guiding in the matter, forgetting to tell us that God has given plain direction in His word; and that the Spirit came to lead us into the truth, not contrary to it. He says, "we may fetter ourselves with some castiron rule, as for example, to perform this duty on every possible occasion." How do such words compare with those of the Lord, which say, "Through Him then let us offer up a sacrifice of praise to God *continually, that is, the fruit of our lips which make confession* to His name. But to do good and *communicate* forget not; for with *such sacrifice God is well pleased.*" Heb. 13, 15, 16. If one *makes confession continually* it must be up to the highest degree of God's work in him, or he would not be giving due honor to His name. "So will I compass thine altar, O Lord: That *I may publish with the voice* of thanksgiving, *and tell of all Thy wonderous works.*" Psalm 26. 6, 7. Mr. B. thinks the telling of this wondrous story of Jesus' work may become repulsive to one's feelings, and unedifying to others. The Psalmist had quite a different view for he said, not only once but many times, "My tongue shall speak of thy righteousness and of Thy praise all the day long." How can one help speaking of this righteousness *when* to the joy of his soul he *has learned its blessedness*? Why he feels like crying out for a thousand tongues that he might proclaim to a lost and dying world this glorious work of the Lord Jesus which He is ready and yearning to work in every heart! David and Mr. B. widely differ in regard to being unedifying to others. Just listen, "I will bless the Lord *at all times,* His praise shall *continually* be in my mouth. My soul shall make her boast in the Lord: the *humble shall* hear thereof and *be glad.*" Glad! yes; not unedified. The statement that "definite experience should be repeated just so often and no oftener than is necessary to define clearly our position to the intelligence of the Church," is thoroughly unscriptural. The Bible gives more reasons than one why confession should be made; and among them I have not seen this, that it is simply for the purpose of keeping the Church posted as to our standing. 1st. "For with the heart man believeth unto righteousness; and *with the mouth confession is made unto salvation.*"—Rom. 10. 10. "That the communications of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philem. 6. "And they overcame him by the blood of the Lamb, and by the word of their testimony."—Rev. 12, 11. Then, we need to make confession, that we may have salvation, that our faith may become effectual, and that we may overcome the Devil. 2nd. "The manifestation of the Spirit is given to every man to profit withal."—1 Cor. 12, 1. And "He hath put a new song in my mouth, even praise unto God: *many shall see it,* and fear, *and shall trust in the Lord.*"—Ps. 40, 3. "For ye may all prophesy one by one, *that all may learn, and all may become comforted.*"—1 Cor. 14, 31. "But if *all* prophesy, and there come in one that believeth not, or one unlearned, *he is convinced* of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face *he will worship God, and report that God is in you of a truth.*"—1 Cor. 14, 24-25. "My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him." Ps. 22, 25. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy loving kindness and Thy truths from the great congregation."—Ps. 40, 10. When I read in God's word, "declare His glory among the heathen, His wonders among *all people,*"—Ps. 96, 2. how dare I say, I will not tell of His wonderful work in my heart to *this* congregation? There may be some poor soul just on the verge of eternity who will never hear a witness of Jesus' saving power again, and by my remaining silent *this time* the blood of his Son may be required at my hand when we all stand before our Judge to give an account of how we have used these blood bought privileges. Since God says "make confession continually" should we not strive to make occasions rather than refuse those which are Providentially ours?

Yours in Christ.
M. G. J.

Colar, 6th March 1882.

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## NOTICES.

BAPTIST CHURCH, (Bellasis Road, Byculla.) It is expected that the Rev. A. McKenna (*from* Bengal,) will supply the pulpit for some weeks beginning from to-morrow, (Sunday) the 12th

instant. Hours of Service Sunday—11 a. m. and 6 p. m. Wednesday—7-30 p. m.

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The Rev. R. Scott will (D.V.) deliver a Lecture in the Hall of the Free G. A. Institution, Khetwadi, on Sunday the 12th inst., at 6 o'clock p. m. Subject—Religion and Morality. All are cordially invited.

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M. E. Appointments for to-morrow: Grant Road, 11 a. m. Gilruth; 6 p. m. Northrup, —Dean Lane, Fort: 11 a. m. Northrup, 6 p. m. Gilruth.——Mazagon: 11 a. m. Bowen; 6 p. m. Smith.

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Bombay Young Men's Christian Association Lecture by Rev. R. Stothert next Friday evening the 17th Instant in the Hall Apollo Bunder, at half past eight o'clok (Local time)—All (including ladies) are invited.

# Epitome of News.

## Saturday, March 4.

—Quarantine at Suez on vessels from Bombay has *not* been raised.

—The s. s. Principia, which sailed from Bombay to Hull on the 7th ultimo, has sunk off Port Said.

—The new Bishop of Rangoon, the Rev. J. M. Strachan, M.D., is well known in Madras as a zealous and successful missionary of that diocese. The *Madras Mail* gives the following sketch of his career:—"He came out to India as a young man some twenty years ago, and was entertained on the staff of the Society for the Propagation of the Gospel in Foreign Parts. His first labours were in Tinnevelly, where he soon distinguished himself by his zeal and capacity. When the project of opening out a well-organised medical mission was first seriously entertained by the society, Mr. Strachan was selected specially for the work. He was sent home; and for some years studied medicine at Edinburgh. His career as a medical student was an honourable one, and on taking his degree of M. D., he secured the gold medal of his year. On his return to India, he started the medical mission at Nazareth in Tinnevelly; and great success attended the enterprise. In 1874 he was brought up to Madras to act as Diocesan Secretary of the society, and this post he held till he took leave to England in 1880. He has always enjoyed a high reputation as a man of zeal and ability. As a missionary, he was well known for his great activity and his great success. As secretary of the diocesan branch of the S. P. G. he was careful, business-like, and prompt. And as incumbent of St. Thomas' Church he enjoyed the good opinion and regard of his people. He is now on his return to India."

—According to the American papers, the Russian Government, after exhaustive trials, have adopted the Lay torpedo, and paid Mr. Lay his stipulated reward of £20,000.

—The leading natives of Allahabad have requested the local authorities to suppress indecent songs and behaviour in the streets during *Holi*.

## Monday, March 6.

—*Times of India*: It is gratifying to learn that the port of India which is intended by nature and circumstances to be the chief port of the peninsula will for the future be also the head-quarters of the Indian Marine. There was certainly something ludicrous in Admiral Bythesea's head-quarters having been for a great part of the year at Simla, a maritime head-quarters suggestive of Mount Ararat, where the Ark rested. Captain Brent, R,N., who is appointed Director of Marine, will have his head-quarters here, and—as will be seen from our Calcutta Correspondent's despatch—Captain Carew has been appointed Director on an annual salary of Rs. 18,000.

—*Romabai*, the famous Sanskrit poetess, who married a Bengali graduate, disregarding the restrictions of caste, a couple of years ago, has become a widow.

—*Daily News*: Time does indeed bring in his revenges, when a Dean of Carlisle is good enough to preach, as the Dean did yesterday (February 9) to the Church and Stage Guild. Church and State are old friends, or occasionally old enemies, but it has been left to our time and our clergy to unite the Stage and the Church. "Fire and sea, of old the fiercest enemies, have sworn alliance," says that Greek dramatist, and he expresses surprise at the arrangement. With scarcely less astonishment do men observe the Theatre and the Church gracefully grouped in each other's arms. When we have completed the amiable group demanded by a contemporary, the group of great Queen Bess and good Queen Anne, and good and great Queen Victoria, all standing in marble, hand in hand, our sculptors might turn their attention to a similar monument of art representing Church and Stage. The Church, an august figure in the picturesque costume of a modern Dean, would be designed in the act of raising the repentant Stage (arrayed in the sacred raiment of Burlesque) from her knees.

—A writer in a vernacular paper suggests that every European occupying bungalows near the Towers of Silence belonging to Parsee landlords should at once be given notice to quit, and the said bungalows re-let to none but Parsee tenants; and that all building land in that neighbourhood now in Parsee hands should be forthwith purchased by the Punchayet, so that it should not be encumbered with houses in which Europeans might come to live.

—We see that Mr. Charles Reade has sent a characteristic letter to one of the London papers on the subject of the Russian atrocities. He says the Russians are barbarians governed by varnished savages; that they are picture worshippers, idolaters, and assuredly murderers, and that the peasant is a silly, ignorant, improvident brute, who sells to the Jew in advance the proceeds of his summer labour, by whom he is "lawfully outwitted." The great theory, Mr. Reade says, is to get the three million Jews out of Russia and into Palestine, there to resume their ancient glory. "Therefore," he adds "if by any chance this recent outrage should decide the Jewish leaders to colonize Palestine from Russia, let us freely offer ships, seamen, money—whatever we are asked for. It will be a better national investment than Egyptian, Brizilian, or Peruvian bonds."

## Tuesday, March 7.

—*Times of India*: Mr. Narotumdass Madhowdass, one of the leading members of the Bania caste, died on Sunday night at his residence in the Fort. He was about sixty-eight years of age, and was in partnership with his brother, Mr. Vurjeewandas Madhowdass, a guaranteed broker to Messrs. Graham and Company. The deceased, who is said to have left a very large fortune behind him, was distinguished for his charities. He, in conjunction with his brother, built a temple dedicated to Luxmee Narayen (a Hindoo God) for the use of his co-religionists in the spacious compound of *Mahadev Baug*. Towards the building of the temple and other charitable purposes the deceased contributed about a lakh-and-a-half of rupees. He had of late been suffering from diarrhœa, and succumbed rather suddenly to the malady on Sunday night after taking his meals.

—*Bombay Gazette*: The aeronaut, Mr. Simmons, who fell into the Channel with Colonel Brine in attempting to cross from England to France is, if we mistake not, the Mr. Simmons-Lee who fell into the Bombay harbour with another Anglo-Indian four or five years ago. It is singular that the experience obtained by the aeronant in the Bombay adventure did not warn him against putting any kind of faith in the direction of the wind as it blows near the ground.

—*Deccan Herald*: We stated in our last issue that Mr. Moore, our Collector and District Magistrate, issued an order prohibiting the burning of what the natives call *holies*, creating a disturbance on the public streets, which was a very judicious order; but we are sorry to learn that the order was countermanded at the last moment, owing to a representation made by some of the Poona Brahmins. We trust, however, that Mr. Moore will eventually carry out his good intention.

—*Overland Mail*: Capt, Selby, of H. M. S. *Falcon*, has been seriously wounded by a blow upon the head from an axe, dealt him by an Albanian. (News of his death has been since recived.) This officer was out shooting near Artaki, on the shore of the Sea of Mamora, when an Albanian shepherd endeavoured to seize his gun. He desisted on Capt. Grenfell, of H. M. S. *Cockatrice*, pointing his gun at him, but returned with another Albanian, with whom the officers had a desperate struggle, Capt. Selby being savagely struck with a heavy axe. An attendant upon the officers fired at the Albanian, wounding him. As the officers were returning to the ship they were pursued and attacked by fifteen armed Albanians, who knocked them senseless. At this moment Consul Wrench came up, and by giving himself as hostage with Capt. Grenfell obtained Capt. Selby's release, and afterwards their own liberation. Lord Dufferin promptly drew the attention of the Porte to the outrage, and a Turkish ship of war H. M. S. *Cockatrice* proceed to Artaki to investigate the case.

—At a meeting of the Geographical Society, on Feb. 13, in the theatre of the University of London, Lord Aberdare presiding, an address was delivered by Sir Richard Temple, Bart., upon "The Geography of the Birthplace and Cradle of the Mahratta Power in Western India." The lecturer treated his subject historically, geographically, and topographically, especially dwelling upon the successful exploits of the Mahratta chief Livaji.

What is fame? Sivaji here becomes Livaji.

—The *Indian Witness* reports that the Calcutta Missionary Conference has appointed a sub-committee to make arrangements for the Decennial Missionary Conference in December next, and that among other arrangements made already is one for the free entertainment of all *bonâ fide* missionaries who may attend the Conference.

## Wednesday, March 8.

—The Temple Bar Restaurant in Bombay has passed under the hammer.

—*Times of India*: The worst features of the Holi holidays are now exhibited in one or two of the low native theatres. They are less objectionable here than in the open streets, for the lowest classes of the population who throng to them know what they will see when they get inside. At the same time the police are present at the performances, and so give them a certain amount of sanction. Next year the police might very well send round notice to the proprietors of these theatres that they would be closed at once if they were used as heretofore for representations which cannot be even indicated in an English newspaper. What with boys disguised as girls, vying with one another as to who can use the obscenest language, and actions and paraphernalia that used to distinguish the Holi festival in the streets, the performances are a disgrace to the civilization of the present time and should be stopped. They are only supported by the very lowest classes of the population, and are condemned by all respectable men of every community. Nobody would suffer from their suppression except the proprietors of one or two places of amusement, and the more they suffer the better.

—Same: The mail brings news of the death of Mr. F. L. Brown, which occurred at Kingston-hill on the 10th ultimo. The deceased, who had attained the ripe old age of 71, was formerly one of the Presidency Magistrates at Bombay. He retired some years ago, but the few who have been out as long as twenty years will remember him very well. He was we are informed, the author of at least one legal work.

—It is stated that the Rev. T. C. M. Ogilvie, who came out to Ceylon under the auspices of Bishop Coplestone, has been received into the Church of Rome by Cardinal Newman. This announcement, according to a local paper, has created little surprise in Ceylon.

—The Vienna correspondent of the *Daily Telegraph* forwards some facts connected with the persecution of the Jews in Russia, which have reached him from a source in which he says, implicit confidence may be placed. At Elizabethgrad, Kieff Odessa, Niezjin, Peczaev, Kona, and Priaslov more than 250 women were outraged by the Jew baiters. At Kieff the assailants broke into a house where the tenant's daughter was going to be married. First they violated the young woman, and then destroyed every object they could lay hands upon, including the poor girl's trousseau. While this odious scene was being enacted, one of them played the piano, which was afterwards broken to pieces and thrown out of the window. During the disturbance at Kieff several notabilities of the town applied to General Drentlen, who was the Governor, to protect the Jews. The General's answer was textually as follows: "The Jews have always been clever enough to get out of difficulties by themselves, let them do so at present; it is not worth while risking the soldiers' lives for Jews." General Drenteln was shortly afterwards promoted. At Odessa petroleum was poured on the head of one unfortunate man, and he was afterwards set fire to. He died in the greatest agony. At Kieff, while the shop of a rich Jew merchant was being plundered, the wives of two high functionaries drove past. A quantity of silk and velvet was thrown into their carriage and not returned. At Odessa some time after the riots Jewish children were daily decoyed on their way to and from school, and mercilessly put to death. The house of a Jew named Kahanoff, at Kieff, was broken into by the mob. Kahanoff, after hiding his wife and child, tried to conceal himself under the bed. He was dragged out by the hair, and his head and the upper part of his body literally chopped to pieces with a hatchet. The child, a boy of seven, witnessed his father's assassination from his hiding-place. Several other well-authenticated cases of outrage have, the correspondent adds, likewise come to his knowledge, but the particulars are too horrible for publication.

—The United States Senate has passed the Anti-Polygamy Bill without a dissentient vote. The *New York Tribune* states that the Bill provides for keeping off juries all who practise or believe in polygamy, for debarring polygamists from the privileges of voting or holding office; and for making the fact of bigamous relations sufficient evidence alone of a violation of the statute against polygamy. In other words (the *Tribune* adds), it takes away the rights of citizenship from the Mormons, and provides a sure and expeditious method of sending them to gaol. No one can reasonably complain that this remedy for the Utah evil is not sufficiently drastic.

## Thursday, March 9.

—*Times of India*: The chief points of the Financial Statement for 1882-83 will be found in the Press Commissioner's telegram, which we give elsewhere, and in the supplementary telegram furnished by our Calcutta correspondent. The accounts of 1880-81 show the deficit in that year to be only £4,044,000, instead of £6,219,000 as given in the regular estimates for the year. This result is chiefly due to the English war contribution of £2,695,000 (which was set down in the regular estimates at £2,000,000), to the transfer of a sum of £601,000 from ordinary to productive public works, to the winding up of the Nizamat Stipend Fund (which we explained not long ago), and which yielded no less than £294,000 to revenue, and to the fact that the collection of land revenue has been retarded by the census operations to a less extent by £157,000 than was expected. Taking the accounts of 1880-81, and excluding from the receipt side the war contribution supplied by England, together with the normal contribution towards military expenses by India when on a peace-footing, and excluding from the expenditure side frontier railways, we find the real state of the case to be—for 1880-81—a revenue of £69,262,000 and an expenditure of only £62,942,000, which would thus have shown, under normal conditions, a surplus, of £6,320,000. Coming to the financial year 1881-82, we find that the budget estimate is—revenue, £70,160,000, and expenditure, £69,305,000, thus showing a budget estimate surplus of £855,000. The regular estimate is considerably higher both as regards revenue and expenditure, and shows a surplus for 1881-82 of over a million and half. The budget estimate for the expiring financial year (1881-82) provided for £3,000,000 of a war contribution from England, but the regular estimate credits only £2,305,000 on this account, the balance of £695,000 beiag now credited to the previous year.

—At Rawal Pindi a few days since Sirdar Mahomed Karim Khan, an Afghan *detenu*, struck Dr. Mahoney and other English officers over the face with a whip. It is said that no provocation was given, and that the Cabuli was intoxicated. This Afghan, like the rest of them, enjoys a stipend from the Indian Government, and it is to be hoped that a strict inquiry will be made into this disgraceful case.

—A native contractor of Lahore, named Mela Ram, has received the contract for the Umritsur-Pathankote Railway. Between fifty and sixty tenders are supposed to have been submitted, ranging from about twenty-three to thirty lakhs. The length of the line will be sixty-five miles.

—A sepoy of the 30th N. I. (3rd Beluchees) ran amuck in the bazaar at Jacobabad on the 1st inst. and shot six persons.

—The Am. ship *Valiant*, laden with jute &c. has been burned at Calcutta.

—The rental of the pews in Mr. Talmage's Church, Brooklyn, has been sold for the current year by auction, for $ 20,418, or about Rs. 45,000, nearly Rs. 1,000 for each Sunday.

—*Bombay Gazette*, Jacobabad, March 1st: A sad case of running amuck has just occurred in Jacobabad, resulting in the death of three men and one woman, and the severe wounding of another woman and man. The culprit was a recruit of the 3rd Beloochis lately transferred from the 1st Beloochis. This boy—for he is barely twenty—has always been looked upon as slightly deficient in intellect, but for all that by no means a likely fellow to run amuck. He does not appear to have been under the influence of any drug; and, no doubt, his story is correct. He states that he had given some woman (always a woman at the bottom of these things!) the whole of his pay, and that she quarreled with him because he could not give her more.

—It is now said that Harding the engine-driver at Bulsar was not murdered but fell from a verandah, fracturing his skull.

—At the Punjab Chief Court, on Friday, Abraham Coxe, the Eurasian who shot a native at Lahore recently with a Volunteer rifle, was convicted, by a majority of the jury of 8 to 1, of murder under Section 302 Indian Penal Code, and was sentanced to penal servitude for life.

—*Zion's Herald*: One receives very much the same impression from the late remarkable manifestoes of Emperor William of Prussia that he does when he looks upon the coats-of-mail of former centuries hanging upon the walls of the Tower of London. They were both intended for a former age. We had almost forgotten, until this sharp reminder came, that the personal will of the king was the law of the land still in Prussia in spite of its constitution, its ministry and its Parliament. Emperor William, through his haughty prime minister, issues an imperial "rescript," declaring that it is his will that in Prussia and in all the legislative bodies in the empire, "no doubt shall be allowed to attach to *his* constitutional right, or that of his successors, to direct personally the policy of the government." All public functionaries, he declares, are bound to support his policy; all the ministers are his servants to do and express his will, and not the creatures of Parliament. We do not wonder that this sharp and haughty message stirs Germany to its deepest depths. It seems very much like a man deliberately seating himself upon the safety-valve of the engine and ordering fresh steam to be put on. The engine will be sure to burst; then what will become of the sitter? It is the hour of freedom of speech and of manhood. It is the height of folly to apply the brakes at this time to the inevitable movement forward of the masses. Emperors are very useful, at least ornamental, in their places, but not with their feet upon the necks of their people; and in these days the people will no longer lie still and endure the burden.

## Friday, March 10.

—*Times of India:* At present there are 4,955 covenanted and uncovenanted servants; or 873 covenanted civilians and 4,082 uncovenanted officers. Of the 873 covenanted officers, 861 are English, and 12 only are natives. Of the 4,082 uncovenanted officers, 2,058 are English and 2,024 are natives. By the new regulations when time has brought them into proper order, there will be at least 145 natives to 728 English civilians with as many more as can pass the examinations, while the whole 4,082 officers of the uncovenanted services will be suppssed to be natives, though of course there must be exceptions. The change will be a matter of time, but this is the promise now held forth. The salaries of the Covenanted Servants will remain unchanged, whether enjoyed by Europeans or natives, but a new scale, and virtually a new service, is to be created for the 1,500 or 1,600 men now employed as Deputy Collectors and Tehsildars. The minimum pay will be Rs. 150 a month, and the maximum Rs. 800. They will be divided into two classes of Deputy Collectors and Tehsildars, but there will be no impassable line between the two, and promotions will generally go from one to the other. The Tehsildar grade will be Rs. 150, Rs. 175, Rs. 200 and Rs. 250, though in out-of-the-way places they may begin at Rs. 100 and end at Rs. 250. The grades of Deputy Collectors will begin at Rs. 300 and rise to Rs. 800, though in exceptional cases they may begin at Rs. 250 and end with Rs. 600—never less. In this way a more important and well-paid service will be created or reformed, to be open to the educated youths from the Universities, who have so long been complaining of want of employment.

—The Str. *Bokhara*, with English Mails, left Aden for Bombay, Wednesday, 1 P. M.

—H. E. Mr. Grant Duff, Governor of Madras paid a visit the other morning to the Perar Temple, and was presented with an address "the members of the Devastanum Committee of the Coimbatore Taluq."

—Deaths, last week 507. By Cholera, 3.

—*Bombay Gazette:* The abolition of the import duties announced by Major Baring yesterday has naturally caused considerable consternation among the customs people. The policy of the Government will, for them mean the suppression of several departments, and a general reduction of the establishment of the

others, for the exclusion of about forty articles from the taxable list will greatly diminish the work of the Customs. In Bombay it is expected among the Customs officials that the appraising department will be swept away entirely, and the preventive department largely reduced. This is rather a serious matter for the employés, for being uncovenanted they are likely to be thrown on their own resources without any special provision being made for them.

—A correspondent of the same suggests the propriety of preventing Hindu men and women bathing in the Mumbadevi Tank and washing clothes therein? If any member of the Corporation wishes to learn for himself how filthy and unwholesome the water has been rendered by constant pollution, he has only to go there on a morning and witness the process of ablution that they undergo. When a Hindu dies, the persons, after returning from the burning ground, are obliged to bathe in the tank with their clothes on. These clothes generally are very dirty, and all the filth and sweat of their body is absorbed by the water, and communicated to others who follow them. In this manner the diseases, from which most of the Hindus are not free, such as itch, ringworm, white and black leprosy, &c., which are either contagious or infectious, are communicated to others, and by them imparted to those who come in contact with them.

—Mr. Nanabhai Haridas has been appointed to act as a judge of the High Court during the absence of Mr. Justice West on leave to Europe.

—*The Liberal and New Dispensation*: How a philosophical and serious-looking personage like Mr. Grant Duff could calmly endure the silly sight of the silly dances of these nautch girls, is more than we can understand. The example of the Governor is by no means to be commended.

# Selections.

## HAPPINESS—BLESSEDNESS.

In that unique book, "Sartor Resartus," Carlyle says: "There is in man a *higher* than love of Happiness; he can do without happiness, and instead thereof find Blessedness! Was it not to preach forth this same 'higher' that sages and martyrs, the poet and the priest, in all times have spoken and suffered; bearing testimony, through life and through death, of the Godlike that is in man, and how in the Godlike only has he strength and freedom?"

In contrast with this theory concerning happiness, we will quote the well-known lines of Pope, who thus apostrophizes happiness:—

"O happiness! Our being's end and aim!
Good, pleasure, ease, content! whate'er the name;
That something still which prompts the eternal sigh,
For which we bear to live, or dare to die."

Which is right, poet or essayist? The former teaches that happiness is what the latter says it is *not*; to wit, the highest object of human desire. The one affirms that men endure the ills of life and face the mysteries of dissolution sustained by their hope of gaining happiness; the other asserts that man "can do without happiness." Are these real or only apparent contradictions? As verbal statements they are paradoxical. Is there any real harmony between them?

Our solution depends on the correctness or otherwise of Carlyle's distinction between happiness and blessedness. Do these familiar words stand for states so distinct and different that one may be enjoyed without the other? Can a man be happy, yet not blessed? Can he possess blessedness, and yet be dispossessed of happiness? The two terms are so nearly synonymous, both in meaning and use that accepting their ordinary signification, one can scarcely avoid answering these queries in the negative. Assuredly, no man can find blessedness without at the same time finding happiness, and no man can be called truly continuously happy who is not in a state of blessedness. Unless, therefore, we can find in Carlyle's paradox some occult meaning hidden beneath his use of these words, we must unqualifiedly dissent from it.

The key to this paradox is in the meaning Carlyle gives to the term "happiness." With him it here signifies the satisfaction which comes from agreeable *sensations*, from the gratification of selfish aspirations, and from the possession of material good. Hence, in the same paragraph, he says to him who has found not happiness, but blessedness, "The self in thee needed to be annihilated. . . . Love not pleasure, but God." Evidently he excludes from the term happiness that higher satisfaction which comes from the spiritual life. Thus interpreted, he teaches the great though trite truth that there is in man a higher than love of the selfish and the sensual. Also, that when one cultivates a desire for Godlikeness, which he regards as natural, but which we know to be divinely begotten, one finds a blessedness which enables him "to do without the happiness," or sentient pleasure, derivable from a selfish use of the earthly. Hence Carlyle's blessedness is nothing more than that higher happiness gained by those who, instead of regarding sentient pleasures as the end and aim of life, use them only as means by which to rise to that unsefish Godlikeness which is the true end for which life is given, and at which every man should aim.

Carlyle's thought is not either new or profound. It strikes the attention because it is expressed in Carlylese fashion. His thought is, if not as strikingly, yet more clearly, put by Archbishop Leighton, who says, "Your blessedness is not—no, believe it, it is not where most of you seek it, in things below you. How can that be? It must be a higher good to make you happy."

But what is happiness? Paley calls it a relative term, and says that "in strictness any condition may be denominated happy in which the amount of pleasure exceeds that of pain." This is certainly a narrow and imperfect conception of the term. Kant is nearer the truth where he says, "Hapiness is the condition of an intelligent being . . . to whom . . . everything happens according to will and wish, and it rests, consequently, on the accordance of nature with his whole aims." This is broader and more philosophic than Paley's definition. Still nearer the truth is Leighton's view, who says, happiness is "the full possession and enjoyment of that complete and chief good which most perfectly supplies all the wants and satisfies all the cravings of our rational appetites. It consists in a perfect tranquillity of mind. Not a dull and stupid indolence like the calm that reigns in the Dead Sea, but such a peace of mind as is lively and constantly attended with the purest joy. . . Such a perfect ease as is constantly accompanied with the most perfect satisfaction and supreme delight."

This covers more than all Carlyle implied in the term "blessedness." It includes not only the satisfaction which comes from the innocent gratification of the animal appetites and intellectual desires, but also that rest which is never enjoyed until the human soul reposes trustfully and lovingly on the bosom of the divine All-Father

Doubtless, there is a low degree of happiness to be found in the possession of the earthly alone. But there is a want in the human mind that nothing in the material world can supply; a craving that no amusements, no riches, no honors, no sensual indulgences, no intellectual pleasures can stifle, but which will keep the unrenewed mind sighing and asking with Goethe,

"Whither tends this restless striving?
Faint and tried I long for rest,"

That unhappy poet, though he never found because he never sought, that rest for which he sighed, had enough of spiritual insight to perceive that his restless striving, typical of a universal human craving, was nothing less than an instinct of the soul moving it to shake the dust of earth from its royal wings and soar up to the Divine. Hence his heart cried out, in spite of its skepticism,

"Heaven born peace!
Come and dwell within my breast!"

Yes, the human soul must gain a heaven-born peace, or it must live forever tossing miserably on a darksome sea of unrest. God only is the correlative of its great want, the end for which it blindly aspires. To know Him, the author of the earthly things to which it unduly attaches itself, is blessedness. To use the earthly, as means of knowing Him, may and does contribute to one's happiness; but to know God Himself, through faith in His dear Son, is the highest attainable blessedness. They, and they only, who thus know him, "shall be abundantly satisfied;" for "He shall make them drink of the river of His pleasures." Therefore, O man, if thou dost hunger for blessedness, feed on Him, saying, "As for me, I will behold Thy face in righteousness. I shall be satisfied, when I awake, with Thy likeness."—(*Zion's Herald.*)

## FAITH IN SATAN.

BY AUGUSTA MOORE.

People lack faith in the devil. They do not fear him nor his wiles. They use him but to point jests and raise a laugh. This is as he would have it. Because first, where there is no faith in Satan, "the devil, that old serpent," there is no all-controlling faith in God; and second, because where there is no fear of him there is no proper fear of God, or of sin; and last, because under cover of the disbelief in him, which has come upon the churches as well as upon the people in general, he can do his best (i. e., worst) works.

Why should we not believe in Satan's existence, as well as in God's? The same holy book reveals one that reveals the other. There is no more proof, either in the Bible or out of it, of God than there is of Satan. And the Almighty never jeers at the being who is of sufficient importance and power to be acknowledged by Him as a belligerent.

O no, it is left for the "little bundle of dust and ashes, standing erect but at the sufferance of its Maker"—man, whose life is in his nostrils—to dare to scoff at the "prince of the power of the air, the spirit that worketh in the children of disobedience, leading them captive at his will," all the more easily that they know it not. If men knew that the devil—as real as any roaring lion, and of power second only to that of God—was actually after them, and holding them, think you they would not be more in earnest to escape him than now they are? They would be.

Why do not ministers set forth—with force and clearness, so that what they say will carry conviction to their hearers—the Bible doctrine of the devil? Because *they* do not believe it.

There can be no other reason. For over twenty years I have tried, as a woman may, to induce public teachers to warn the people against the devil and his wiles, especially as exercised in Spiritism. But, as when *woman* proclaimed "Christ is risen," "only a woman" was not believed. Do these who advocate the supplying of pulpits by women remember this? What *woman* proclaims is not believed. She may not hope that human nature will so change that she can cause or impart faith in the truths that she may proclaim.

We no not mention this to quarrel with it, but as a fact which we have in our own experience many a time fully proved.

At last, however, *men* are saying that faith in Satan's reality and his works ought to be revived; that the ministry ought to give earnest heed to the doctrine, and to teach it diligently to their people. In Europe there has been a meeting to attempt to explain Spiritism. But men of science, after racking their brains in vain, have been able to arrive at no conclusion satisfactory to themselves even. They bid people to wait further developments.

Why? Have there not been quite enough developments? Setting aside the numerous cases of sheer fraud, there have been crimes and losses and miseries numberless caused by the Spirit delusion, and it is time that the whole business were shown to be what it is. and so stopped. They stop it in Delaware, They call it "Demonology," or "Witchcraft," and they whip in public those who practice it. You hear of very little Spiritism there.

In one of the admirable articles of Prof. Austin Phelps of Andover on this subject, he says: "Because our fathers went to one extreme, 'in faith in Satan and his power,' if it was an extreme, are we wiser than they in going to another? Yet is not this to a large extent the condition of the popular faith to-day? And has not the velvet theology of the pulpit in part produced it?"

Yes sir, beyond all doubt it has. And what saith the Lord of the watchmen to whom He commands "Warn the people," and who do *not* warn them? "The velvet theology!" Ah, *that* kind is not in the Bible. And how people *will* feel to have the "velvet" all stripped from their poor souls when and where it is too late to obtain the raiment of clean "linen." "Shall we go back to witch-hanging, as was the Salem fashion?" asks one. There would be more force in the question had "witches" been the ones that the crazy people of Selem hung.

Not professed "mediums," or possessed persons, were the victims of that dreadful craze; but innocent people who were complained of by those who certainly did seem to be, and probably in some instances were, possessed by demons. If we *do* return to witch-hanging, by all means let it be the mediums who swing. I am not sure that to hang many of them is more than duty. I knew one who entered a family in Philadelphia, and who caused the owners to refurnish their house and make it a hotel for Spiritists. Soon the wife, tended only by her husband and the medium (her relatives were not informed of her danger, or at least were not allowed to be with her), sickened and died, and the husband and the medium married each other.

This medium cannot be hung, because on being divorced by the husband, who liked the new teaching of free divorce and congenial spirits—only *he* wanted frequent change, and she didn't like being turned out of the elegant quarters she had fitted up for herself—she committed suicide, These things go on; and can we afford to "wait" for science to explain them?

As the editor of The New York Pathfinder is said to have avowed, after squandering twenty thousand dollars in advancing Spiritism interests, "The end of devotion to Spiritualism is, in every case, ruin to mind, morals, or money, or to all three." Surely no further argument is needed to show its origin.

And when the plain explanation of the whole thing lies before us in the Scriptures, why "wait" for anything else? Does not the Bible statement of the malign influence of Satan and his angels commend itself to the commonsense of mankind?

Says Rev. Dr. Phelps: "We 'Christians' have taught the world, or allowed it to be taught, that if anything presumes to be done by superhuman agency, that presumption stamps it is as cheat."

Have we not on this class of subjects unwittingly committed the very error which we charge upon the skeptic who affirms that a miracle is *per se* an absurdity?

The natural reaction from this policy of faithlessness in the superhuman is this wretched travesty of the supernatural, which Spiritism would substitute for Christianity.

What, then, shall we do to remedy the mistake? I answer: For one thing acknowledge the mistake. Then go back to Biblical methods of treating necromancy, . . . and teach them to the people. . . . Make this kingdom of Satan a reality to the common mind, as it was two centuries ago to the ablest of the jurists and scientists of England; and then the common mind has a plain, Biblical response at hand when tempted to receive the revelations of Spiritism, either as an antidote or a supplement to the Christian Scsiptures. The response is as philosophical as it is Biblical, . . . "Get thee behind me, Satan."—(*N. Y. Evangelist.*)

## OF COMPASSION AS RELATED TO CHRISTIAN WORK.

BY REV. DANIEL WISE, D.D.

In one of his profound discourses on the virtue of compassion Bishop Butler presses into his service this pregnant saying of the son of Sirach (Ecclesiasticus xlii, 24) "All things are double one against another." This observation Butler uses as an illustration of the great principle that one design of God in giving men benevolent affections is to move their possessors to attempt the removal of the evils which exist in society. Thus, to cite the son of Sirach again, "Good is set against evil." Applying this principle to that beautiful affection or moral sentiment men call compassion, Butlar concludes that its "final causes are to prevent and to relieve misery." Any spectacle of suffering excites a spontaneous desire to relieve it in every healthy mind. "And that desire," says Butler, "is a call, a demand of nature, to relieve the unhappy; as hunger is a call for food." Thus "the good"—compassion—is set against the "evil"—unhappiness.

Compassion, though closely allied to it, differs from pity, in that it is excited not so much by the weakness and degradation as by the inevitable misfortune of its object. Pity is often closely allied to contempt and not unfrequently terminates in itself; compassion may include pity, but, not content with feeling, it expresses itself in acts. The Master illustrated it with inimitable beauty in His parable of the Good Samaritan. In that narration we see the affecting spectacle of a man lying nude, wounded, helpless, half-dead from blows inflicted by the weapons of merciless thieves. The Samaritan traveler, moved by a spontaneous desire to afford relief to the suffering man, leaped from his beast and did for him all that he had power to do. He might have paused to consider the nationality of the sufferer, the danger to which he exposed himself from lurking thieves by delaying his journey or the cost and inconvenience involved in taking the man to a place of safety. These considerations might have transformed the craving of his heart to give relief first into mere pity, and then into indifference or contempt like that of the Priest and Levite who had seen the victim of robber violence and "passed by on the other side." Instead of doing that wrong, however, he held no parley with any selfish consideration: but listening loyally to the call of nature within his noble heart, he ran and poured the treasures of tenderness upon the sufferer whose misfortune he recognized as giving him a right to claim assistance from any true-hearted man who might chance to see him. Hence this good Samaritan stands before the world on the authority of the Master as the type of a truly compassionate man.

By this same high authority compassion is brought within the sphere of Christian duty. This Samaritan's act is presented as an illustration of what is required by the law of love to one's neighbor. Hence to keep the second great commandment one *must* be compassionate. That law accepts the demand of nature to relieve the unfortunate as its own requirement. The broad seal of the Infinite Lawgiver is upon it, and one cannot suppress one'e natural impulse to relieve misfortune without sinning against both one's own soul and God.

Addison observes that "the good natured man is apt to be moved with compassion for those misfortunes and infirmities which another would turn into ridicule." This is true, because the action of compassion is not limited to cases of physical suffering; but is also stirred by the perception of mental, moral or spiritual destitution and misfortune. The *unhappy*, from whatever cause, are its objects. Hence to the Christian the entire unregenerate world, lying as it does in the arms of the wicked one, without God, without hope, spiritually blind, stupid, dead in trespasses and sins, filled with unrest, and burdened with guilt, is an object which his compassion constantly spurs him to relieve. The command of the Christ to carry the wonderful story of his dying love to all nations, necessarily compels the obedient believer to think of the wretched condition of the millions whom nothing can elevate but the knowledge of the ascended Redeemer. And his thinking, with its corresponding reading in search of full information, unseals the fountains of his compassion until he feels in a measure as Jesus did when, seated on the slope of Olivet, he wept over the guilty city which would not suffer him to save it from impending doom. When thus filled with compassion for a guilty world, and not till then, is a good man fully baptized with that missionary spirit which is the duty of the Church and the hope of this last world.

John Foster once wrote: "I have sometimes thought if the sun were an intelligence he would be horribly incensed at the world he is appointed to enlighten, such a tale of ages exhibiting a tiresome repetition of stupidity, follies and cirmes." In this remark the distinguished essayist must have been trying to imagine how vile humanity must appear to the omniscient eye of God considered as the infinetely holy and just One. Had he turned his thoughts from the vileness to its associated wretchedness, they would have kindled his compassion. We have cited this remark of Foster for the purpose of contrasting him and his thoughtfulness with multitudes wearing the garments of Christian profession, who *do not feel for society at all.* Frozen to indifference they do not hear the groaning of their unsaved fellow immortals. They are blind to the appalling wretchedness of civilized and uncivilized sinners; to the degradation of the millions of immortal men who wallow in the "horrible pit and miry clay" of their own depravity. Why are they so blind, so deaf, so indifferent? Is it for want of heart? Partly, no doubt; but partly for want of thought. Would they think as did Foster, as Jesus did on Olivet, as the great evangelical commission to the Christian Church implies their obligation to do, their indifference would dissolve like frost work in the sun. Thought would quicken imagination. Imagination, filled with pictures of the world's unhappiness, would unseal the springs of their compassion and they would stretch forth their hands to give and labor according to their ability for the diminution of the world's misery, for the increase of its happiness.

Indifference to the unhappiness of others denotes either a very low state of Christian life or its absence from the heart. How can one who truly loves Him who died for mankind be indifferent to the weal of those for whom his Master gave His life

Those laggards in the Church who stifle their compassion, lest obedience to its demands should levy a heavy tax on their time and powers, are unwisely selfish. Lsrd Shaftsbury only penned a truth when he wrote that "it is the hight of wisdom to be rightly selfish," for no man is truly wise who is so selfish as to make

his own happiness the sole end of his actions without regard to the happiness of society or the benevolent commands of the Master. To be rightly selfish is to seek happiness in serving God and humanity: in loving God, not alone for what He does but for what He is; in doing good to men, not solely with a view to being rewarded, but for the sake of the blessed results to the objects of one's benevolences. Nevertheless such is the condition of the human mind that one cannot wholly separate one's own interests from one's virtuous efforts. There is a pure and lofty pleasure inseparable from the practice of even those virtues which require the largest exercise of self-denial. Thus if compassion calls for personal sacrifices, it is accompanied with a sense of sweet satisfaction both at the moment of its exercise and subsequently, when its acts pass in review before the mind. Conscience never condemns but always approves with delightful emphasis any reasonable sacrifice one makes or has made for human benefit. Thus it confirms the well-known adage, "Virtue is its own reward," albeit this adage is but partially true, insomuch as in addition to the mental satisfaction afforded by a compassionate act, there will come a great occasion when the Judge of all men will say to the man whose life was studded with compassionate deeds, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Enter into the joy of thy Lord."—(*N. Chr. Advocate.*)

## TELEGRAPHIC NEWS.

*London March 2nd, 7 p.m.*: It is reported that Her Majesty has been shot at in the Windsor railway station, but escaped unhurt.—LATER 8-10 P.M.: The report that Her Majesty the Queen has been fired at is confirmed. The shot was fired straight into the carriage which Her Majesty was entering at the railway station to drive to Windsor Castle. The assassin who is a miserable looking object, is named Roderick Maclean. He was at once arrested.—Mr. Bradlaugh has been re-elected member for Parliament for Northampton. The following is the result of the polling at Northampton:—

Bradlaugh.....3,798 votes.
Corbet .....3,687 „

Majority... 111

*3rd*, 1-15 *p.m.*: Maclean, the would-be assassin, is a Londoner, and a clerk by occupation, but without employment. He is supposed to be insane. The by-standers prevented him firing a second shot, and seized his revolver. The police had great difficulty in preventing his being lynched. Her Majesty, who is quite unmoved throughout, attended the usual dinner party at the Castle last night.—Sir Charles Dilke, replying to a question in the House of Commons last evening, said that the whole question of the Russian advance in Asia was now the subject of discussion between the British and Russian Governments.—Her Majesty the Queen is perfectly well, and not at all affected by yesterday's excitement. Universal sympathy is expressed for her. The bullet which was fired at her has been found. A magisterial enquiry took place to-day. Maclean who was quite collected, pleaded poverty, and said he had no intention of committing murder, but only wished to excite alarm. The prisoner has been remanded until the 10th instant.

*4th*: It has transpired that the prisoner Maclean was once in a lunatic asylum.—The transport Crocodile has arrived at Portsmouth from Bombay.—The *Daily News* publishes a paragraph stating that the Chinese Government has made important proposals for a settlement of the opium question.—Mr. Simmons, the aeronaut, and Col. Brine, of the Royal Engineers, in attempting to cross the English Channel in a balloon, descended into the sea, and were rescued by a passing boat and brought o Dover.—The men detained in prison on suspicion of stealing the late Earl of Crawford's body have been released *ex post facto*.

*5th*: A debate has taken place in the Commons relating to the atrocities committed on the Jews in Russia.—Baron de Worms introduced a motion urging the British Government to remonstrate with the Russian Government in the matter.—Mr. Gladstone said that, although he deplored the outrages, he could promise nothing beyond friendly counsel.—The motion was ultimately withdrawn.

*6th*: Universal thanksgivings were offered up yesterday in the churches at the Queen's escape, and the Lords and Commons will move a congratulatory address to her Majesty.—Sir Stafford Northcote has written a letter to Mr. Bradlaugh that he will oppose his taking the oath.—Major General Allen Wright, Bengal Staff Corps, dead.—The men concerned in the late diamond robbery from the Hatton Garden, Post Office have been arrested at Brussels.—Sir Thomas Baker has been appointed Deputy Adjutant-General of the Forces in Ireland.—The death of Mr. Edwin James is announced.—In the House of Commons this evenidg Sir Stafford Northcote introduced a motion refusing the oath being administered to Mr. Bradlaugh. The Liberal members proposed an amendment to modify the Statute, making it optional on the part of the member to either take the oath or make an affirmation. This amendment, although supported by the ministry, was neigatived. The house eventually agreed to the motion by 257 votes against 242.

*Belgrade, 6th*: Prince Milan was to-day proclaimed King of Servia.—Mr. Foster, speaking at Pullamore, were he has been courteously received, reproached Irishmen for yielding to intimidation, and vindicited the policy of the Government in Ireland. The right honourable gentleman said that he was determined neither tentant nor landlord should mar the Land act, and added that the suspects now in confinement would be released when outrages cease.

*London 7th*: In the house of Lords this evening, the Earl of Redesdale brought in a bill, requiring members of Parliament to declare whether they believed in God. The bill was read the first time.—Colonel Miles, Conservative candidate, been elected member for Malmesbury in the room of Mr. Walter Powell, deceased.—The result of the poll was as follows:—Colonel Miles, Conservative.....491.—Mr. Charles Luce, Liberal..... 435.—The Earl of Wilton, dead.

*8th*: The House of Lords Committee for inquiring into the working of the Land Act had a sitting yesterday, at which Mr. Godley, the Secretary to the Irish Land Commission, was examined.—The Army Estimates amount to £15,437,500 showing a decrease of £562,500.—Mr. Evans, the Special Correspondent of the *Manchester Guardian*, has been imprisoned at Ragusa, for acting in collusion with the insurgents.—It is reported at St. Petersburg that the ex-Khan of Khokand is dead.

*Algiers 8th*: Fighting has taken place at Figuig (on the Morocco-Algerian frontier) between the French and Moorish troops, owing to some misunderstanding.

*London, 9th*: The London press approve of the Indian Budget.—The *Times*, in a leading article on the subject, says that the cautious financier might hesitate to grant a permanent remission of taxation, relying upon a sanguine view of the opium trade. Assuming, however, that no serious risk is incurred in taking increased estmates, it can hardly be doubted the Indian Government has acted rightly in applying the surplus to a reduction of the salt tax.—The *Daily News*, in expressing its approval of the Budget, supposes that a loan will be necessary during the year, but says that it is something that the necessity for further borrowing is not yet felt.—At a meeting held yesterday at the Mansion House under the presidency of the Lord Mayor, a resolution was adopted in favour of a bi-metallic standard. The speakers on the occasion included the Governor of the Bank of England and several Members of Parliament.—Mr. W B Hughes, member of Parliament for Carnarvon Boroughs, and Professor Muir, dead.

## PASSENGERS SAILED.

Per Str *Hungaria*, 8:

For Trieste—Colonel R W Elton, Lieut Colonel D M Strong, Lieut Colonel F C Keyser, Major A W Graham, Captain S L and Mrs Jacob and 2 children, Mrs Bagshawe, Rev W and Mrs Caldewood and five children, Mr J S Shepard, Mr E W Dinckgreve, Mr V Sergel, Mr and Mrs Otto Vogler and 2 children, Mr W J C Dunbar, Mr H E and Mrs Cox, Miss Cox, Master Cox, and Mr E J Zifferer.
For Brindisi—Mr L N Broome, and Rev Father P Marzi.
For Venice—Rev and Mrs W Lutze and 3 children, and Mrs Thumm and 2 children.

Per Str *Britannia*, 8:

For Liverpool—Mr J C Brown, CS, Mrs Brown and two children, Mrs Lees, Miss Shewell, Mrs Moore and five children, Mrs Stace, Mrs Eustace and infant, Mrs Keily, Miss Perley, Mrs Branson, Miss Waeters, Miss Hutchison, Master Hutchison, Major Poignand, Major Freud, Mr Towence, Mr H S Daruwala, a lady, and Mr Alston.

Per P and O Str *Malwa*, 10:

For London—Miss Henderson, Mr J C Methnew, Lieut A M Hopkins, Mr and Mrs F Merer, Mr A B Tapping, Mr E R Willis, Mr J B Willis, and Mr Thomas Nelson.
For Brindisi—Major J C Gregory, Mrs Girdlestone, Mr and Mrs W S Steel, Miss Barber, Col Money, Mr Gow, Mr Buchanan, Mr Muir, Rev T G Hackett, Mr and Mrs Johnson and child, Mr S Macdonald, Major and Mrs Maltby, Major W Badgley, Mr H Clarke, and Col A M Phillips.
For Venice—Mr and Mrs C F Hall, Mr and Mrs W Moran, Mr and Mrs J L Laird, Major M F Coussmaker, Col and Mrs Havelock, Mr and Mrs Otto Eck, Mr H Cohn, Mrs Kuby Johnson, Mr J S Taylor, and Mr R Sim.
For Suez—Mr Scaramanga, Mr Ralli, Mr Griffo, and The Hon'ble Justice West.
For Aden—Mr E Lawrence.

Per Str *Clan Monroe*, 9, for Liverpool:

Mr Benett, Miss Seaward, Mr Pile, Mr Eldridge, Lieut Edward Packenham, and Mr Cornthwaite.

## PASSENGERS ARRIVED.

Per P and O Str *Indus*, 7:

From Gravesend—Mr R Methven, Mr Thos Shaw, Mis Shaw, Mr and Mrs W Wilson and child, Mr H E Trower, Mr G S L Smith, Dr and Mrs Blair, Mr Wilson, Mr Carlton, Mr Hayes, Mrs Ridgway, Rev W Thwaites, Miss Polehampton, Captain Brent, RN, Mr Measor, Mr W N Smith, Miss R Fennell, Mr and Mrs F M English and child, Mr H C Dundas, Mr T Robson, Mrs Laing, Major W Merriman, and Mrs Linton.
From Brindisi—Colonel and Mrs LeGeyt, Mr C B Pickett, Mr J W Russell, Mr H Pearse, Lieutenant Herbert, Dr Fleming, Mr J Campbell, Mr V A MacKinnon, and Mr and Mrs Briggs.
From Venice—Mr A C Campbell, Mr Laud and friend, Mr and Mrs Broome, and Mr A Howell.
From Suez—Mr and Mrs Pallas.

# Domestic Occurrence.

## BIRTH.

BOWDEN—March 6th, at Kilpank Madras, the wife of LA Bowden, of a daughter.

## MARRIAGE.

DAWSON—STEELL—March 8th, at Lanauli, by the Rev J H T Blunt, Ernest Frederick Dawson, P W D, Irrigation Department, to Alison only daughter of John Steell, Mem ICE, and granddaughter of Sir John Steell, RSA, Edinburgh.

## "BOMBAY GUARDIAN."

*Subscriptions received from 4th to 11th March* 1882.

J. R. Deane, (2nd copy) 31st March 1882, As. 8; Rev. Mr. Clark (in part payment from 4th March 1882), Rs. 2; W. A. E. Boyd, 6th March 1882, Rs. 2; Mrs. E. Barton, 31st March 1882, Re. 1; H. Newman, 30th November 1882, Rs. 6; J. Crummey, 30th June 1882, Rs. 3; Geo. Willard, 9th March 1882, Rs. 3-8; Captain R. L. Price, 1st February 1883, Rs. 7-10; Rev. A. D. Gray, 31st December 1882, Rs. 3-13; Rev. Dr. James Somerville, 1st January 1883, Rs. 10-14; Dr. C. Joynt, 30th April 1883, Rs. 10; Mr. M. Kelly, 31st March 1882, Rs. 1-8; Major A. L. Grove, 1st October 1882, Rs. 7-10; Sub. Conductor H. Todman, 31st March 1882, Rs. 2-8; H. J. Bastick, 31st March 1882, Rs. 2-13-6.

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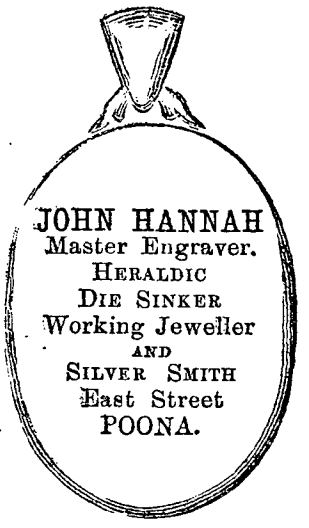


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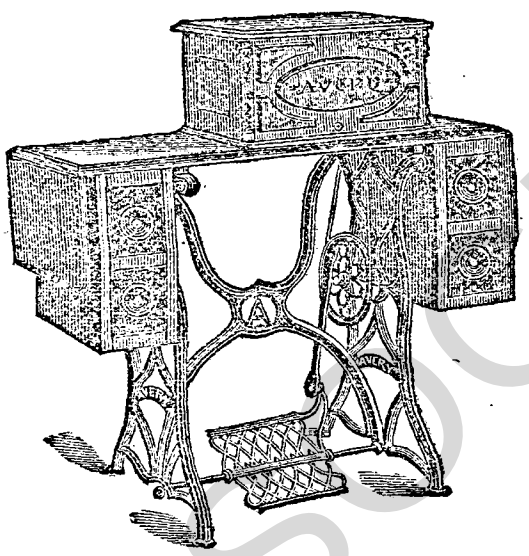

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